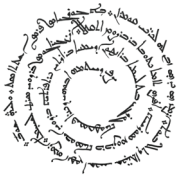
Jacob of Sarug's Homily on the Ascension of Our Lord



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Jacob of Sarug's Homily on the Ascension of Our Lord

Translated with Introduction by
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LIST OF ABBREVIATIONS

CSCO	Corpus Scriptorum Christianorum Orientalium
ET	English translation
MHMJS	Metrical Homilies of Mar Jacob of Sarug
PO	Patrologia Orientalis

For short titles, see the Bibliography.

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	On the Ascension of our Lord
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan and Sebastian Brock (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 6, pp. 196–220.
Lines:	487

OUTLINE

By his introductory words Mar Jacob awakens all human beings, the living harps of eloquent strings, to their duty of praising the Only-Begotten. The Word is hidden as well as revealed. The Word is on the throne and in the womb of Mary, hidden with the Father but revealed to us on account of us. He is the Son of God and Son of Mary, from the Most High and from below. Hence, he is ineffable. None is able to investigate or search into the exalted Word (1–60).

With the help of biblical and natural symbols Jacob of Sarug demonstrates the descent and ascent of our Redeemer who showed the way to the Father. The descent and ascent of the Son depict the Adam-Christ complementarity. The epiphany of the Son as the Sun of Righteousness was to expel all shadows of vanity and to show the way towards the Father to the world that went astray in the errors of idols. Although the Son had been smitten and had suffered in the process of bringing about restoration, he shone out with brilliance as he ascended. As the thorns were uprooted the earth rejoiced and heaven too rejoiced as he was returning to it. Both places were proud of the single Mediator and Reconciler. Error was condemned, Sheol fell down, death was bound and Adam was freed as well as the serpent bruised. With his nails he severed the bond of Eve; he received in his side the lance that had driven the household of Adam from Paradise. He restored and reconciled Adam who was in enmity with God. With his Cross

he opened the door of the Garden, the bridal chamber, and brought in the expelled bridegrooms (61–126).

During the forty days after the resurrection he depicted the image of the new world in the model of the birth of a male child. As an embryo becomes perfect in forty days, the Son perfected and confirmed his apostles and disciples, the organs and senses of the Good News, in order to lay hold of the whole world by proclamation. Then he led the sons of his mystery to the Mountain of Olives as if in a mystery to supply the oil for signing and giving them the sign of the Trinity for redemption. It was through the Trinity the world came into being and now the Father guards and the Son makes atonement and the Spirit sanctifies (127–224).

The Sun of Righteousness descended in the month of Kanun (December/January) and ascended in the month of Haziran (June), as the descent and ascent of the natural sun. Thus he illumined the darkened well the sins of the world and choked all shadows. Unlike Elijah who ascended by the power of the Lord in a chariot, our Lord ascended by his own power (237–274).

The Bride saw the glory of the Bridegroom, how the Slaughtered One clothed himself in power, how he subjugated death in its cave and was returning to his Father. As the truly beloved of the Bridegroom, the Bride, the Church, gathered at the mount and yearned to ascend with him. But she got the assurance that he would come again in his valiant power (275–330).

At the Ascension of the Son the different legions of spiritual beings received him in turn, each within their own boundaries, giving him honour. Beyond all of them the Only-Begotten was exalted, where not even the minds have room to be raised up. To the holy of holies, to the awesome interior tabernacle, only the High Priest, the Son, has entered (351–412). Mount Sinai served as a type of the ascension of the Son. All orders remained in the valley of the heights, as he was ascending, like the Hebrews who gathered at Mount Sinai. The people, leaders of the people, the elders and priests were allowed to ascend Mount Sinai only to particular limits. Above them all, where there was the tabernacle of the Exalted One, Moses alone entered. Similarly to the Father our High Priest, the Only-Begotten, alone entered. The High Priest alone entered with his blood to reconcile humanity with his Father. He is the offering, the High Priest and the Libation too. By descending he visited us and by ascending he redeemed us (413–486).

SUMMARY

The Praise of the Living Harp and the Eloquent Strings (1–12)
The Humility of the Unconfirmed and the Indestructible Word (13–36)
The Hidden and the Revealed Only-Begotten (37–60)
The Descent of the Son for Redemption (61–76)
The Embodied Saviour (77–110)
The Road of the Slaughtered-One to His Father (111–126)
The Perfection of the Road of Proclamation in Forty Days (127–160)
The Mystery of the Ascension from the Mountain of Olives (161–172)
The Sons of the Mystery as Witnesses to the Whole Way of the Son (173–190)
The Abiding and Sustaining Presence of the Trinity (191–224)
The Ascent of Christ, the Mediator, Reconciler and Redeemer (225–236)
The Course of the Sun and the Course of the Sun of Righteousness (237–274)
The Bride's Vision of the Bridegroom's Ascent in Glory (275–314)
The Royal Bride Consoled by the Servants of the King (315–330)
The Heavenly and the Earthly Joined in Peace (331–350)
The Son Received by the Legions on His Way (351–368)
The Ascension of the Son to Heaven (369–384)
The Accord of Honour from the Legions to the Son on His Ascent (385–412)
Mount Sinai and the Order of the Ascension of the Son (413–434)
The Entrance of the Son into the Hidden Tabernacle (435–487)

TEXT AND TRANSLATION

THE PRAISE OF THE LIVING HARP AND THE ELOQUENT STRINGS

O my harp,[1] be awakened for the praise of the Only-Begotten
until death shall dissolve your eloquent strings.
Give praise to the Son of God with an exalted voice
for His praise He has appointed you;[2] why are you idle from praise?
Sing to God as long as you are alive because it is easy for you;
you shall be reduced to silence, speak now, because it is fair for you.
Be awakened, speak about the majesty of the Lord God, your Lord,
before the sleep of death and the silence of Sheol will silence you.
In the silent tomb there are neither those who praise nor those who speak.
As long as you are here, evoke praise abundantly.
My Lord, let me not be silent from your praise not even when I am dead
for anyone who lives in you on account of you, shall not die. John 5:24

THE HUMILITY OF THE UNCONFINED AND THE INDESTRUCTIBLE WORD

Wakeful is your Word and the silence of Sheol will not make it sleep:
Let it [*your Word*] be spoken through me so that the coming generations shall speak it.
Exalted is your Word even above death, wherever it be,

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[1] Cf. Hom. 165 (Presentation; MHMJS [fasc. number?]), line 293 (Bedjan V, p. 461); Ephrem, *HPar* 8:8; *HFid* 25:2–4.

[2] Giving praise is a duty, cf. *Turgomo* on Palm Sunday, 46 (ET in Kollamparampil, *Festal Homilies*, p. 277, with note 1); Ephrem, *CNis* 50:1–2; Ephrem's view of Paradise as nourishment to faith, cf. S. P. Brock, *The Luminous Eye*, pp. 78–79.

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ܠ ܒܢ ܐܚܐ ܘ ܒ ܒܫ ܩܒ ܐܚܩܣܫ:
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because it is alive with you and the depths of Sheol do not confine it.
Your Word, O Lord, is not confined, subject to destruction,
for it resembles you because regions do not confine you.
You remained upon the throne but the womb of Mary was filled by you. Ezek 1:26; Isa 6:1
In heaven is your dwelling but on earth is your birth.
A womb contained you, a manger carried you, knees lifted you up;
Heaven is your throne; a cave your bridal chamber, the earth your span.
Sea is the hollow of your hand, the firmament your sign, O Son of God! Isa 40:12
Your power is everywhere but your glory is wrapped in swaddling clothes!
Heaven is small, a virgin carries and gives you milk.
The Seraph is veiled, but Joseph is unveiled and embraces you. Isa 6:2ff
You are hidden together with your Father but you are revealed with us on account of us.[3]
For the watchers there is your fire, but for humanity your humility.
The sound of your blessings is in the motion of the eloquent wheels Ezek l:15ff
and the sound of your lullabies is from the lips of a solitary woman.
Clouds are your sign, and for your mouth are drops of milk;
on a bosom you are carried and upon the chariot you are carried about.
Above is the Mighty One at whom the armies (of angels) tremble,
below is the Humble One mingled with the poor everyday.

[3] Cf. Hom. 49 (Transfiguration; MHMJS 8), lines 27–30 (Bedjan II, pp. 348–9); Hom. 18 (Palm Sunday; MHMJS 3), lines 35–38 (Bedjan I, pp. 446–7).

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In heaven awesome, on the earth beloved and who is equal to you?
You are hidden as well as revealed; how can anyone be competent to speak [of you]?

THE HIDDEN AND THE REVEALED ONLY-BEGOTTEN

The eloquent were in an uproar, the Scribes disputed over you; 'the wise' were defeated;
The fishermen conquered and the untaught became brilliant in your proclamation.
You are the Son of God, you are the Son of Man and you are Son of Mary
You are the Son of the Most High and among the beings below you are incomprehensible.
You came from the height, shone out from the depth, you came from the Father.
You acquired for yourself a mother, you became a babe, and who can investigate you?
Hidden is your fire, revealed is your appearance, exalted is your revelation.
Let mouths tremble and not dare to investigate you.
The mouth is abundantly empowered for the praise of you;
and it is not easy to search into you, how you are, the Son of the Lord of all.
Who shall dare to overthrow the fire of burning coals? Isa 6:6–8
Who will lay hold of the drops of rain to reckon them?
Who is able to leap across the Sea, to leap over the dry land,
To explore the depth or to set about for the measurement of the height?
Who is capable to set his path upon the cloud
and to walk on it unto the limit of the Only-Begotten?
Who has laid hold of fire in his hands, the wind in the palm of his hands, Prov 30:4
and by his fingers seizes the breezes to set them in order?
Who is the one who knows how to bind fast water within a veil Prov 30:4

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and to enclose and to contain the light of the Sun in his arms?
Who shows the path of a ship between the waves Wis 5:10
and over the air the way of the eagle as well as its steps? Wis 5:11
Who is indeed foolish enough to investigate the way of the Only-Begotten?
because not even the lightnings of flame approach Him.

THE DESCENT OF THE SON FOR REDEMPTION

He manifested His epiphany in the whole world as the day
and the whole creation was enlightened by Him so as to sing praises.
He came out as the Sun of Righteousness upon the regions;
and expelled from them all shadows of vanity.
In His going forth He showed the way to the world that had gone astray in the error of idols, and He drew
it [the world] to come to His Father.[4]
He became a great Nisan[5] that is full of glory for the earth,
and as blossoms, He set forth healings for the afflicted.
He descended as rain and the dead quivered like plants Cf. Ps. 72:6
and they rose up on the earth with great trembling from their graves.
He walked and came upon the road of the serpent, which [*the road*] was bitter

[4] Cf. Ephrem, *HFid* 62:3 (Christ, the way to the Father).

[5] The month *Nisan* (corresponds to the month of April) is a symbol of Christ, the Saviour. It is in the month *of Nisan* after the winter (which is the sign of death, captivity and the lack of fruits) the whole creation rejoices with flowers and fruits, which signify the new life and salvation in the resurrection of Christ; cf. Ephrem, *HRes* 3, 4, 5; *Crucif* 1:2; 7: 1–3; *Azym* 18; *HEcc* 51:8. Cf. Ephrem's commentary on Exodus 12:2–3; S. P. Brock, *The Luminous Eye*, p. 109.

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and poured out and filled it with sweet honey by His steps.
He entered through the ear,[6] came out from the womb and became a babe — Isa 11:8
and with the basilisk He played, as it is written. — Isa 11:8
He stretched out His hand to the hole of the asp, the corrupter,
and effected the return of Adam who had been bitten and was worn out there.

THE EMBODIED SAVIOUR

He became embodied that He might become capable of suffering
and He carried away the iniquity of the world by the sufferings of His crucifixion.
He brought freedom for the race of slaves that was enslaved
and He made them ascend until they became sons of His Father.
He went out as a Physician to the wounds (inflicted) by the accuser
and He drove away the sickness from humanity by (His) healing.
He healed the sick, He cured diseases, He cleansed the lepers. — Cf. Matt 11:4–6.
He opened (the eyes of) the blind, made the bent straight, made the deaf hear.
He called the sinners, made the publicans righteous and brought in those driven out. — Gen 3:23
He gathered the scattered, purified the defiled and vivified the dead.[7]
He walked on the earth and sprinkled mercy and filled (it) with hope

[6] Syriac tradition speaks of the Word entering through the ear of Mary. This is in sharp contrast with Eve's hearing of the serpent, the consequences of which were undone by the wise hearing of Mary; cf. Ephrem, *HEcc* 49:7.

[7] Another manuscript has: "those gone astray have returned because He made the publicans righteous; those far away have come, the darkened ones were illumined and the dead became alive."

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and He made peace between the earthly and the heavenly beings.
He silenced and made an end to the strife which the serpent had set up — Gen 3:15
and reconciled Adam who had been at enmity with God.
With His Cross He opened the door of the garden, the beautiful bridal chamber;
and He brought in and set in it the lovely bridegrooms[8] who had been expelled.
He received in His side the blade of the lance of that guard; — John 19:34
and dismissed it to set it aside so that it would (no longer) drive away those of the household of Adam. — Cf. Gen 3:24
With His nails He tore into pieces that bond of Eve, our mother, — Cf. Col 2:14
and repaid her debt as well as raised her head that was bent by it [*the bond*].
By His death He descended to the abyss of the dead which devoured Adam.
Like a courageous Diver He brought up the pearl.
He descended, groped around the depths, visited the buried ones, sought out the lost ones. — Cf. 1 Pet 3:19
He slept near the dead and laid His couch among the departed.
There He made a discourse of judgement with the ruler,[9]
and He demanded from him the image of Adam which had been corrupted. — Cf. Matt 16:18
He had descended to the lowest parts of the earth to seek there
the superb image of the creative power that had been wasting away in Sheol.

[8] Usually the title 'Bridegroom' is reserved for Christ. But here all the redeemed are called 'bridegrooms.' Probably it alludes to the perfect likeness of Christ achieved by the redeemed.

[9] Here 'ruler' refers to death and the evil one.

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He contended with death in the region of death and demanded His image;
then He carried off His own and returned to come (away) from perdition.
He conquered the tyrant there in his place and searched out his treasures;
and brought out the booty which was stored by him in his castle.
He liberated the prisoner and bound the captor with force
and He returned to ascend to the place of His Father like a Mighty One. Gen 49:24

THE ROAD OF THE SLAUGHTERED-ONE TO HIS FATHER

He set His way to return to the heights towards His Father
and the gates of Sheol did not withstand Him when He was coming out.
He called out in the large place of the dead and its walls fell down[10]
and He led away the captives and guided them and came out from perdition. Cf. Eph 4:8
He ascended from slaughter and heroism cleaved to Him;
He effected redemption and His bow[11] returned to come with strength.
He sprinkled resurrection upon the departed and consoled them
and ascended, became brilliant from the depth with great wonder.
Watchers met Him at the door of the tomb when He was going out.

[10] Fall of Jericho is a type of the fall of Sheol.

[11] Here the reference is to OT deliverances: cf. 1 Sam 2:4 Song of Hannah for the child Samuel; 2 Sam 22:35 the so called David's hymn of victory; Gen 49:24 Jacob's blessings; 'the bow of Christ' destroyed 'the bow of death,' cf. line 230 below.

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The servants of His Father who had been sent, eagerly met and worshipped Him.
The disciples, sons of the Day (light) who had been scattered gathered,
and the light gladdened the female disciples who were sorrowful.
The great Sun of Righteousness ascended from the earth
having descended and visited all the depths and then He was raised.
He showed himself that He went and came (back) valiantly
and He had visited His own and He did not bring in the way at His feet.[12]

THE PERFECTION OF THE ROAD OF PROCLAMATION IN FORTY DAYS

Forty days after He had come from the Resurrection Acts 1:3
He remained on earth and then He was raised towards His Father.[13]
The Bridegroom who is from the tomb did not seek to be raised to the region of His Father,
until He had confirmed them about His resurrection.
For (in) forty days He depicted the images of the new world
and this is the mystery and type of she who gives birth to a male child:[14]
In forty days He gathers the fetus in the womb of its mother
in order to become perfect with limbs and forms.
And when the mansion of the soul in all forms is completed

[12] 'Bringing one's way back at his feet' means lack of success, cf. also Ephrem, *Comm. Diat.*

[13] For bridal imagery in Jacob, see Kollamparampil, *Salvation in Christ*, 229–38, 345–7.

[14] Cf. Book of Jubilees 4:9, based on Lev 12:2–5. The allusion is to the creation of soul in embryo for a male after forty days and for a female after eighty days.

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᠐᠓᠓ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠓᠔ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠓᠕ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠓᠖ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠓᠗ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠓᠘ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠓᠙ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠔᠐ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠔᠑ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠔᠒ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠔᠓ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠔᠔ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠔᠕ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠔᠖ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠔᠗ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠔᠘ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠔᠙ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠕᠐ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠕᠑ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠕᠒ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠕᠓ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠕᠔ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠕᠕ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠕᠖ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠕᠗ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠕᠘ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠕᠙ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠖᠐ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠖᠑ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠖᠒ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠖᠓ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠖᠔ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠖᠕ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠖᠖ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠖᠗ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠖᠘ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠖᠙ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠗᠐ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠗᠑ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠗᠒ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠗᠓ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠗᠔ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠗᠕ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠗᠖ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠗᠗ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠗᠘ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠗᠙ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠘᠐ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠘᠑ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠘᠒ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠘᠓ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠘᠔ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠘᠕ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠘᠖ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠘᠗ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠘᠘ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠘᠙ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠙᠐ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠙᠑ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠙᠒ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠙᠓ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠙᠔ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠙᠕ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠙᠖ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠙᠗ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠙᠘ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠐᠙᠙ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄
᠑᠐᠐ ᠪᠠᠭᠠᠰᠬᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ ᠦᠭᠡ᠄

with the soul and the body it is moved consciously.
In forty days in which the embryo becomes perfect,
the Son of God perfected His apostles in faith.
And as the limbs of the fetus in the womb, He strengthened them.
He gathered them, formed them, and perfected them.
In forty days He perfected the way of His proclamation
and in the place of the soul He breathed the Holy Spirit into His apostles.[15]
Then on account of this He remained forty (days) after He was raised
so that with the nerves of faith He might strengthen the Good News.
And He ate and drank; not because He was in need of food,
but to confirm (them) about His resurrection that He is not a liar.
He ate so that they might not look on Him as an appearance
or as a shadow; for a shadow does not eat.
On one occasion He said, "Touch me, I am not a spirit," — Luke 24:39,40
and after this He pointed to them the place of nails. — John 20:20, 25, 27
And again they had given Him and He ate fish and honey comb — Luke 24:41–43
so that by means of all these they should not be doubtful regarding His resurrection.
And forty days He instructed them and trained them.
He taught them and confirmed them about His resurrection.
And as if with bones, also with tendons and limbs,
and with arteries He framed the body of the apostolate.

[15] Cf. John 20:22; Homily "On the Priesthood and the Altar," M. Albert (ed.), "Sur le Sacerdoce et l'Autel," pp. 51–77 (esp. syr. pp. 69–70; tr. pp. 57–58, lines 49–62).

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And when He had given perfection to the Good
News with all its organs of the senses
and had strengthened it with all forms, as a perfect
human being,
Then He sent it [*the Good News*] to lay hold of the
world by the proclamation,
while He set His own countenance towards heaven
above, so that He might be raised up.

THE MYSTERY OF THE ASCENSION FROM THE MOUNTAIN OF OLIVES

And to the Mountain of Olives He gathered the sons of His mystery, Cf. Acts 1:6–12
because the Mountain of Olives too is a symbol of
anointing,
for from the Mountain of Olives there shall be oil for
Baptism;
and from it Christ was to be raised up to the place of
His Father.
The treasure of oil is on the Mountain of Olives for
anointing;
Because Christ too ascended from it towards His Fa-
ther.
And on account of this, towards that mountain itself
He gathered them
to supply them with the oil for the signing of the
whole earth.
To the Mountain of Olives He gathered the Church
for which He had died
so that she might see Him there as He was taken up
to His exalted place.
The great Saviour effected His way and completed
His deed,
and He set off to go, to send the riches to the bride
whom He had brought (there).

THE SONS OF THE MYSTERY AS WITNESSES TO THE WHOLE WAY OF THE SON

He lifted up the poor, barren, and smitten woman
and set for her the contract that He would send forth
to her the treasures of His Father.

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He had captured the captives and led them and came (away) from the stumbling blocks
and gave gifts to the weary woman [the Church] who was needy.
She turned away from captivity and became an apostle, and He ascended and sent
the Holy Spirit, and She [the Spirit] gave garments to all who were naked.
The great captivity came to pass, which He redeemed, yet she had nothing
and He ascended to bring down treasures and riches to send to her.
He came, died in our place and ascended to make us live in the place of His Father,
so that through His death He might make alive the world which was without life.
The disciples, apostles and friends and the sons of the mystery were gathered
so that He might show himself to them in public when He was ascending.
They saw His resurrection and they were confirmed about His resurrection.
And He brought them there to see His ascension too,
So that they might be witnesses also to His rising and to His resurrection;
as well as to His ascension; and that they should fill the earth with His proclamation.
They heard with their ears, their eyes saw; they grasped with their hands.
They knew Him, touched Him and they became witnesses to the whole of His way.

THE ABIDING AND SUSTAINING PRESENCE OF THE TRINITY

He extended His hands and by His hallowing He blessed them
so that by the laying of His hand the cursed earth should be blessed. Gen 3:17,18
He called the Father and commended them so that in His name John 17:11

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the Father might guard them from the evils of the evil world.
He had given peace so that they themselves might give (it) to the whole earth, John 20:21
and He would fill them with His peace, instead of Himself.
He encouraged them and promised them, "I am with you" Matt 28:20
so that when He would be raised up from among them it would not sadden them.
He is with them and behold, the name of the Father is with them
and He will send the Spirit so as not to leave them behind as orphans. John 14:18
His peace is with them and the name of the Father was made the guard,
and the advocate carried the riches for the discipleship.
"Father, keep them in your name" for, your name is great John 17:11
and the name of the Father accompanied the apostles by the word of the Son.
For, the Son said, "I am with you," and He was not lying Matt 28:20
and He was with them as He had promised in the sight of many.
The Spirit came and He brought the riches and He was with them.
The Father and the Son and the Holy Spirit as it was foretold.
The Father who guards, the Son who makes atonement, and the sanctifying Spirit;
the Trinity through which the world came into being from nothing.
At that moment the world learned about the Trinity.
The hidden mysteries were made manifest and they went out to the whole world.
He taught them, He confirmed them, He sent them,
as the sun sends its radiance to the whole earth.

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The rays went out from the globe of the great Light,
following the night during which the whole creation was dark.
He commanded them; proceed forth, go, make disciples and baptize the peoples,
in the name of the Father and in the name of the Son and in the name of the Spirit. Matt 28:19
The great sign of the Trinity which has no limit
He gave to the apostles, so that by it the peoples of the earth might be signed.[16]
From the Mount of Olives He gave the Trinity and the oil;
Oil for the signing and the Trinity for redemption.
He commended them, blessed them, and encouraged them.
He equipped them and commanded them to preach.

THE ASCENT OF CHRIST, THE MEDIATOR, RECONCILER AND REDEEMER

While they were looking at Him He was raised from among them; Acts 1:9
and the heights received Him while adoring Him with their crowns.
He ascended in glory and mounted strength and (manly) power;
the heights and the depths were rejoicing in Him who reconciled them.
(He was) smitten while redeeming, suffered while restoring; He ascended while being brilliant
and exalted is His bow and He is both feared and glorified above (other) redeemers.
The earth rejoiced because He uprooted its thorns and then He was exalted. Gen 3:17,18
Heaven rejoiced because the Lord of the heights solemnly came to her.
Both places were proud of the unique Mediator who reconciled them,

[16] Cf. *HFid* 13:5.

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ⵜⵜⵓⵎⵎⵓ ⵎⵎⵓⵜⵜⵓⵜⵜⵓ ⵙⵙⵓⵎⵎⵓ ⵙⵙⵓⵔⵓⵜⵜⵉⵉⵏ⁘
ⵔⵔⵓⵏⵏ ⵉⵜⵜⵏ ⵎⵎⵓⵔⵓ ⵉⵜⵜⵏ ⵎⵎⵓⵔⵓ ⵉⵜⵜⵏ:
ⵉⵜⵜⵓ ⵉⵜⵜⵏ ⵙⵙⵓⵎⵎⵓ ⵎⵎⵓⵜⵜⵓⵜⵜⵓ ⵉⵜⵜⵏ ⵎⵎⵓⵜⵜ⁘
225 ⵏⵙⵙⵓ ⵙⵏⵏⵓ ⵜⵜⵓⵎⵎⵓ ⵎⵙ ⵓⵓⵜ ⵏⵏⵓⵙⵙ ⵎⵙ ⵜⵜⵓⵎⵎⵓ:
ⵏⵙⵙⵓⵎⵎⵓ ⵜⵜⵓⵎⵎⵓ ⵙⵙⵓ ⵙⵙⵓⵔⵓ ⵎⵙ ⵙⵙⵓⵎⵎⵓ ⵎⵙ ⵙⵙⵓⵎⵎⵓⵜⵜⵓⵏⵏⵓ⁘
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ⵔⵔⵓⵏⵏ ⵎⵎⵓⵜⵜⵓ ⵜⵜⵓⵎⵎⵓ ⵜⵜⵓⵎⵎⵓ ⵜⵜⵓⵔⵓ ⵜⵜⵓⵎⵎⵓ⁘
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for He reconciled heaven and earth, which were at enmity.
Error was condemned; sin fell down and Sheol was overthrown,
death was then bound, Adam was then freed, and the asp was bruised. Gen 3:15

THE COURSE OF THE SUN AND THE COURSE OF THE SUN OF RIGHTEOUSNESS

Light reigned and darkness came to an end from the regions.
The Day conquered and choked the night from humanity.
The sun ascended and remained in its higher degree,
and it shortened the extended shadows and destroyed them.
He [Jesus] descended in Kanun[17] as also the sun descends in degrees.[18]
He ascended in Haziran[19] and by His light He choked darkness.
In the month of light in which sun ascended to the high degree;
in it the luminary Son too was exalted to the height.
In this month which is at the top of that vault of the firmament,
the sun stands and looks forth to see all fountains.
In that (month) the great Sun of Righteousness was exalted,
and all the depths that were darkened were illumined by Him.
The sun gazes into the well in Haziran and it illumines the well too;
for, in that (month) it [the sun] is exalted and lays hold of the extremes by means of all its degrees.
As far as the sun would go up, it ascends to the heights above.

[17] The period of December-January.
[18] Cf. *Turgomo* on Nativity, 22 (ET in Kollamparampil, *Festal Homilies*, p. 135).
[19] The month of June.

ᠭᠡᠳᠡᠭᠡᠨ ᠤᠭᠴᠠᠭᠠᠨ ᠤᠭᠤᠭ ᠪᠤᠭᠤᠳᠠᠢ ᠡᠷᠬᠡᠮ᠃
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Thus its light shines forth, descends to the depths that are below.
The sin of the world was like a well[20] that was dark — Gen 29:10
and when our Sun was raised to the height, His light shone forth into it.
He was exalted and His light descended and choked the shadows;
and He shortened them, put an end to them; He made them vanish.
The sun depicts the descent and ascent of the Son of God,
in the course of its way to the one who sees clearly.
In (the month of) Kanun is His birth and in it the sun too was brought low
as it proclaims that the luminary Son descended to the earth.
Again in (the month of) Haziran the sun ascended on its way
and it depicts the figure of the Light, the Messiah who was exalted in it [Haziran].
The manifestation of the Son of God reigned upon the regions
and cut off the gloomy shadows which were spread out.
He was exalted from the Mountain of Olives as it is written. — Acts 1:12
He was raised up; not that someone raised Him when He was ascending.
It was not a chariot, as of Elijah, that descended after Him. — 2 Kgs 2:11
For, regarding Elijah, when he was ascending, the Lord made him ascend.
And with a chariot and horses of fire He made for him a solemn procession;

[20] 'the well of sin'; the stone which Jacob removed from the well (cf. Gen. 29:10) was a type of the 'sin of the world' removed by Christ, cf. Bedjan III (Hom. 75), p. 213, lines 1–10; Bedjan III (Hom. 80), p. 310, lines 13–16.

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because he was not able to ascend by his own power to where he ascended.
For our Lord was exalted as it is written
and no conveyance was needed for Him when He was lifted up.
The son of the sojourners needed to mount because he was a human being;
but the Son of God did not seek a conveyance because He was God.

THE BRIDE'S VISION OF THE BRIDEGROOM'S ASCENT IN GLORY

The glorified Bridegroom was exalted to the place of His Father,
and the band of the children of light became agitated upon His departure.
The bride saw the Bridegroom in glory as He was ascending,
and her head, which had been bent downwards when He suffered dishonour, was lifted up.
She perceived Him who mounted on power and ascended to His Father
and the heart of her, who had suffered reproach on account of His death, was relieved.
She perceived the Slaughtered One who clothed himself in power and was flying in the air
and she forgot all the insults of the crucifixion.
She perceived the clouds and the mist that ran before Him
and she disregarded the mockers who were at Golgotha.
She perceived Him who subjugated death in its cave, and returned to His place;
and she went out following Him so that she may go with Him as the daughter of light.
She said to Him, "Draw me after you to where you are going.
I have become yours, let me ascend with you to your Father.

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With love you sought me, with suffering you betrothed me, with the sword you redeemed me
and behold you are glorified; following you let me run to the place of your Father.
I entered with you into the tribunal, to perceive your dishonour.
From the Jews I have received ignominy because of you.
I feared I might die when you were mocked on the Cross.
I fled and concealed myself when you were beaten by the wicked.
I was mocked with you when they crucified you between the robbers.
Again it pained me when they placed you with the dead in the tomb.
I have been comforted and I forgot my sadness because of you, the Brilliant One.
Let me go with you because I am persecuted on account of you.
Let your name be for me the oil of myrrh which delights me, Song 1:3
for, your mercy is better than wine:[21] I shall be consoled in you. Cf. Song 1:2
Let me go with you, Bridegroom, to your place because I love you.
Reckon me in your flock: I have gone astray, may I be gathered in you.[22]
Daughters of Jerusalem, where have you seen the royal Bridegroom? Cf. Song 5:8
Much have I sought for Him, He ascended to his place and I did not find Him.

[21] Cf. *Turgomo* on the Fast, 44 (ET in Kollamparampil, *Festal Homilies*, p. 245). (At the ascension the bride, the Church, recognizes the mercy of God. But Adam failed to recognize it).

[22] A similar confession of the Church is found in Albert, *Juifs*, VI, 313–44.

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ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܐܦ ܐܢܬ ܡܢ ܐܢܫ ܚܛܝܬܐ ܠܐ ܬܫܒܘܩ ܠܗ׃
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Behold, I am sick with the love of the Bridegroom and I am seeking Him. Cf. Song 2:5
I love Him because He is much more beautiful than all beauties.
Compassion is poured out upon His lips when He speaks. Cf. Song 5:13
In His appearance He is the most beautiful of men for the one who looks at Him. Cf. Song 5:10
His garments were fragrant with the vapour of the incense like that of Aaron; Cf. Song 5:1, 16
And the white and red that flow from Him, water and blood. John 19:34 Cf. Song 4:15
As the couch of perfumes are His cheeks to the one who perceives Him. Cf. Song 5:13
He is wholly perfume, for His Father was reconciled to the world through Him.
He met me on the way but I did not recognize Him, for I was foolish.
He ascended to His heaven; who shall make me ascend to Him that I may see Him?"

THE ROYAL BRIDE CONSOLED BY THE SERVANTS OF THE KING

The company of the apostles stands upon the mount of Olives.
The virgin bride then gazes at the Bridegroom who was raised up.
And behold, as she was about to lament because He had been raised up, leaving her as He ascended, Acts 1:11
angels approached to console her: "Behold He will come."
The servants of the King were consoling her, the royal bride:
"You should not be grieved because the same Bridegroom will come and you shall (surely) see Him. Acts 1:11
He went in order to come (back) and bring to you riches with Him.
He will not leave you, He will come to you, look out for Him who shall come.
In His body He carried you and behold, you are with Him in His exalted place,

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and He gave you His spirit and behold, He is with you here in your place.
You yourself came into being from Him, but He became from you and He will not
leave you (alone). He is one with you, He will come to you, do not be grieved."
Angels approached the disciples and encouraged them;
"your Lord will come, do not be grieved because He was exalted.
You have seen that He went and you will also see Him when He comes; Acts 1: 11
and in His second coming His manly power will shine forth."

THE HEAVENLY AND THE EARTHLY JOINED IN PEACE

The angels came there to rejoice with the disciples.
For He had joined one party with the other in great peace.
Because of their joy angels clothed themselves as it were in white robes
because He had reconciled with them the race of men who were at enmity.
In the Son of God, heaven and earth were joined each other;
and in Him were pacified, both the human race and the angels.
The order of the heavenly beings desired to see His being,
because He had not been seen by them until He came and became embodied among us.
They were knowing Him that He is with His Father and hidden with Him;
but the heavenly hosts were not capable of seeing Him.[23]

[23] Another manuscript has: 'Because their angels see eternally the countenance of my Father who is in heaven' (cf. Matt 18:10).

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And when He descended to the earth in His love to come in the flesh,
the legions thronged to behold Him as He had been made manifest.
The powers and captains[24] with their divisions had marvelled,
because the Hidden One willed and became revealed that they might behold Him.
And on the way to heaven the ranks have gathered to see Him,
because the tidings that He had come moved them and they were stirred to give honour to Him.
They had earnestly desired to see the revelation of the Son.
A new wonder, a mystery, that He himself willed to reveal.
He was revealed in the flesh and in glory He ascended
and He was seen by men and angels when He was ascending.

THE SON RECEIVED BY THE LEGIONS ON HIS WAY

It is written that a cloud received Him when He was exalted. (Acts 1:9 (*Peshitta*))
Not that it [*the cloud*] carried Him but it did receive and honour Him.
He was exalted and then the cloud received Him in its region,
as all the (heavenly) divisions too received Him when He was passing.
In the place of babes, a babe[25] received Him because He came to its place;
and He came to the river and baptism received Him.
The children met Him, and they all received Him with their hosannas;

[24] It can be rendered also as 'Dominions,' 'Archangels,' etc.

[25] The reference is to John the baptist in the womb of Elizabeth; cf. *FH I 477–502*.

213 ܐܦ ܐܠܐ ܫܡܥ ܠܐ ܒܠܐ ܐܢܐ ܒܚܪ:
ܫܟܪ ܟܝܬ ܒܐ ܐܢ ܠܐ ܐܠܐ ܗܘ ܀
ܒܐ ܐܦ ܗܘ ܡܢ ܐܬܪ ܡܢ ܒܐ ܐܠ ܒܫܬܐ:
ܐܪܥ ܒܫ ܐܦ ܗܘ ܒܫܡܐ ܟܝܢ ܒܐ ܀
345 ܐܦ ܗܘ ܒܐ ܒܫ ܒܐ ܐܦ ܗܘ ܒܫ ܐܦ ܗܘ ܒܫ ܐܦ ܗܘ ܒܫ

and when He was passing by the trees they gave their branches.
He entered in the tribunal and they honoured Him with scarlet robes. Matt 27:28 *et par*
He ascended the Cross and they wrote on it, "King" although they were not willing. Matt 27:37 *et par*
He decided to enter Sheol filled with the dead
and the dead of Sheol came out, and received Him as He was entering.
Into the tomb He had entered and the dwellers of the tombs came forth to honour Him
and wheresoever He went the legions of the place received Him. Matt 27:52,53
And when He was exalted and arrived at the place of the clouds,
the clouds earnestly desired Him and went out for meeting Him, to receive Him.
The cloud did not come down to the earth, while He was ascending;
when He had approached towards it in its place, it [*the cloud*] received Him.

THE ASCENSION OF THE SON TO HEAVEN

From the earth unto heaven He was exalted,
as the book of Luke makes known to those who discern. Luke 24:51; Acts 1:9–11
And behold, when He was arriving at that exalted place of the clouds Acts 1:9
the cloud proceeded, and received Him as He was passing.
Not that it would carry (Him), but it went out to receive Him solemnly,
for the meeting of its Lord who had come to pass by its neighbourhood.
For the cloud did not ascend with Him to where He ascended;
but in its place it received Him and it stayed behind Him.
As He had left the earth at His ascent when He was exalted,

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ܠܐ ܒܥܐ ܐܢܐ ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܝ ܒܬܪ ܗܕܐ ܒܝܬ ܐܠܗܐ:
ܡܢ ܩܕܡ ܕܒܪ ܐܢܫ ܐܬܐ ❖ ܘܠܐ ܕܝܢ ܒܪ ܐܢܫ ܐܬܐ ܗܘ ❖ 360
ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܘܝܩܪ ܘܟܠ ܥܡܡܐ ܢܦܠܘ ܠܦܘܡܗ: 214
ܘܐܢ ܐܝܬ ܒܝ ܚܟܡܬܐ ܐܢ ܒܝܢ ❖ ܫܐܠ ܠܐ ܒܝ ܐܠܐ ❖
ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ❖ ܘܐܢ ܒܪ ܐܢܫ ❖
ܘܐܢ ܒܝ ܐܠܗܐ ❖ ܐܝܬ ܠܗ ❖ ❖ ❖

thus He left the cloud too when He was ascending.
And all the legions in their places and in their boundaries
were receiving Him when He was raised to His exalted place.
They were receiving Him, they did not carry Him to be exalted
because He is the One who was carrying the regions and their legions.
He left the cloud in that troubled place of the clouds
and higher than that into the serene place He was exalted.

THE ACCORD OF HONOUR FROM THE LEGIONS TO THE SON ON HIS ASCENT

In all places and at all heights as He was passing,
that same division that was there in the place received Him.
Lightnings accompanied Him and they stayed behind Him at their boundaries,
(as well as) clouds, winds and breezes of the air as He ascended.
The captains and their (heavenly) hosts in their realms
received Him and stayed behind Him, being afraid.
Those that are above the intermediary ones received and escorted Him.
And the beings below stayed behind and step by step every legion in its place.
The companies of fiery beings received Him with great trembling;
and they remained back from Him in their regions while trembling.
All the heavenly principalities went out to honour Him
but He left them and was raised to the height that is above.
He reached the chariot, however, He did not remain on the chariot,
for above that (chariot) to the extended heights He was being raised.

ᠪᠣᠭᠳᠠ ᠡᠷᠬᠡᠮ ᠤᠨ ᠬᠥᠷᠦᠯ ᠪᠢ ᠬᠡᠯᠡᠭᠰᠡᠨ ᠪᠠᠢᠨ᠃
ᠡᠭᠦᠳᠡᠷ ᠤᠨ ᠭᠡᠭᠡᠷᠡᠯ ᠳᠠᠷᠠᠭᠠᠯᠠᠭᠰᠠᠨ ᠡᠴᠢᠭᠡ᠄
ᠡᠷᠬᠡᠮᠯᠡᠭᠴᠢ ᠡᠭᠦ ᠪᠠ ᠪᠢᠳᠡᠨ ᠲᠤᠭᠠᠢ ᠲᠤᠭᠠᠢᠯᠠᠵᠤ ᠪᠠᠢᠬᠤ᠃ 380
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ᠡᠷᠬᠡᠮ ᠬᠥᠷᠦᠯ ᠳᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠶᠢᠨ ᠲᠤᠯᠠᠳ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠨ᠃
ᠡᠷᠬᠡᠮ ᠬᠥᠷᠦᠯ ᠳᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠶᠢᠨ᠄
ᠡᠭᠦᠨ ᠲᠤᠭᠠᠢ ᠳᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠨ᠃
ᠡᠷᠬᠡᠮ ᠬᠥᠷᠦᠯ ᠳᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠶᠢᠨ᠄ 385
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ᠬᠣᠭᠣᠷᠣᠨᠭᠢ ᠪᠠᠷᠠᠭᠤᠨ ᠲᠠᠯ ᠲᠤ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠨ᠄
ᠬᠥᠬᠡ ᠮᠥᠩᠭᠡᠨ ᠲᠤ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠨ᠃
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ᠡᠭᠦᠨ ᠲᠤᠭᠠᠢ ᠳᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠨ᠃
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ᠡᠷᠬᠡᠮ ᠬᠥᠷᠦᠯ ᠳᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠶᠢᠨ᠄
ᠡᠭᠦᠨ ᠲᠤᠭᠠᠢ ᠳᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠨ᠃
ᠡᠷᠬᠡᠮᠯᠡᠭᠴᠢ ᠡᠭᠦ ᠪᠠ ᠪᠢᠳᠡᠨ ᠲᠤᠭᠠᠢ ᠲᠤᠭᠠᠢᠯᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠶᠢᠨ᠄
ᠡᠭᠦᠨ ᠲᠤᠭᠠᠢ ᠳᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠨ᠃
ᠡᠷᠬᠡᠮᠯᠡᠭᠴᠢ ᠡᠭᠦ ᠪᠠ ᠪᠢᠳᠡᠨ ᠲᠤᠭᠠᠢ ᠲᠤᠭᠠᠢᠯᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠶᠢᠨ᠄
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ᠡᠷᠬᠡᠮᠯᠡᠭᠴᠢ ᠡᠭᠦ ᠪᠠ ᠪᠢᠳᠡᠨ ᠲᠤᠭᠠᠢ ᠲᠤᠭᠠᠢᠯᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠶᠢᠨ᠄
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ᠡᠷᠬᠡᠮᠯᠡᠭᠴᠢ ᠡᠭᠦ ᠪᠠ ᠪᠢᠳᠡᠨ ᠲᠤᠭᠠᠢ ᠲᠤᠭᠠᠢᠯᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠶᠢᠨ᠄
ᠡᠭᠦᠨ ᠲᠤᠭᠠᠢ ᠳᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠨ᠃
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ᠡᠭᠦᠨ ᠲᠤᠭᠠᠢ ᠳᠠᠭᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠨ᠃

It [*the chariot*] also had received Him in its place as He was ascending;
and as much as the boundary that was set to it to ascend with Him, it ascended.
And it stayed behind Him and He ascended towards His Father
where there is no place for the angels to move forward.
He left behind the Seraphs who were singing 'Holy, holy, holy,' with their hallowings. Isa 6:3
The fearful Cherubs who were making joyful noise for Him with great trembling,
Persons and faces as well as wings and wheels endowed with speech,
the cloud of fire all of which distils flame.
Above these the Only-Begotten bore himself magnificently,
to the region where there is no room for the minds to be raised up;
To the holy of holies, the High Priest bore himself magnificently, Cf. Heb 9:11, 24
because no one has power to enter into it except the Only One;
Towards that awesome interior tabernacle where the Father is,
for the Son alone can enter towards His Father.

MOUNT SINAI AND THE ORDER OF THE ASCENSION OF THE SON

Outside the door the angels stayed behind like the Levites,
and Christ, the High Priest, alone entered.
The heavenly hosts, tribes by tribes,
legions by legions, bands by bands (remained) in their (different) ranks:
In the valley of the heights they stayed behind Him as He was ascending, Exod 19:16–25
like the Hebrews gathered together around Sinai.
To the top of the mountain no one ascended, but Moses,

ܡܚܒܝܗ ܗܘܐ ܐܦ ܐܢܐ ܒܪ ܐܒܐ ܕܒܝ ܗܘ ܗܘܐ:
ܥܡܐ ܒܡܐ ܟܠ ܫܡܐ ܒܫܡܐ ܘܐܦ ܒܐܪܥܐ ܫܠܝܛ ܗܘ ❊ 400
ܥܒܕ ܡܢ ܐܢܫ ܕܠܐ ܢܫܬܘܩ ܡܢ ܩܕܡ ܕܝܢܐ ❊ 216
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ܐܦ ܐܢܬܘܢ ܬܬܪܟܘ ܠܝ ܕܝܢ ❊
ܡܛܠ ܗܢܐ ܐܢܫ ܐܒܐ ܘܐܡ ❊ 405
ܐܝܟ ܕܐܡܪ ܐܢܐ ܕܒܪ ܐܒܐ ܕܝ ❊
ܐܦ ܐܢܬ ܐܡܪ ܠܐ ❊
ܠܡܐ ܠܐ ܐܡܪ ܐܢܐ ❊
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but to its intermediary level the elders and the priests were raised.
Around it the people and on its slopes the leaders of the people (remained),
and where there was the tabernacle of the Exalted One Moses alone (entered).
Heaven was full of heavenly armies
and above them were set up the archangels.
And again other heavenly beings who are higher than their comrades,
and as the High Priest, the Son of God, within all these.
To the place where the great Moses ascended
neither priests nor Levites nor the leaders of the people ascended.
To the place where the Son was exalted, with His Father,
neither Cherubs nor Seraphs with their hallowings were raised.
There are priests but the High Priest is only one; Cf. Heb 9:7
and into the holy of holies, only One enters, not many.
The Only-Begotten alone entered to His Father
and there is no means for another one to enter to the Father.

THE ENTRANCE OF THE SON INTO THE HIDDEN TABERNACLE

King David, the divine harpist,
stirred up his voice to the gates of the height to open them.
As if to say, O gates from eternity, be lifted up, Ps 24:9
for they are never opened to anyone to enter but for Him.
From that place of the heights, and from that place of the gates the angels stayed behind,
and the gates were lifted up so that the King alone might enter,
to the region, hidden, concealed, and fearful that cannot be spoken of,

ܟܬܪܒܐ ܒܝ ܡܛܠ ܕܒ ܟܝܬܟ ܗܘ ܀ 420
ܫܒܥ ܟܠ ܐܝܬ ܠܗ ܐܦ ܠܐ ܡܫܬܟܚ ܠܗ ܀ 217
ܐܠܐ ܒܟܝ ܢܫܬܟܚ ܠܗ ܒܟܝ ܢܫܬܟܚ ܠܗ ܀
ܐܠ ܡܠܟ ܕܐܝ ܠܐ ܡ

higher than all heights and lengths and regions.
Legions after legions remained behind Him as He was ascending.
Each of them remained in its region but He was exalted,
to the hidden place which is not at all part of creation,
nor is its story mingled with created things and the things formed,
The tabernacle which is not made, nor has it any like it among created things,
the region far from angels and from human intellects.
Neither minds nor thoughts ascend to it.
Nor do they contemplate it, not even the angels can speak where it is.
The beings below stayed behind, the intermediaries remained behind and the supernal beings
stayed back; and those above them remained within the boundary of their realms.
As He was concealed from that company which was on the Mount of Olives, Acts 1:9
He was concealed from the intermediaries and from the beings above.
And He alone entered into that inner holy of holies
and no one entered with Him, neither intellect nor thought.
The mind itself stayed behind Him and it was not able to venture
to be raised again to look at the Son (to see) how much He was exalted.
Like an angel the mind ascends and it cannot do any more.
And where the watchers remain, thoughts as well remain.
The Son was veiled from men[26] and from the angels
as He was veiled from Thomas and from John too.
As far as he could gaze, Simon looked on when He ascended.

[26] Lit., 'minds.'

ܟܬܒ ܒܝ ܩܛܝ ܫܡܐ ܕܐܡܪ ܐܝܢ ܐܢܐ ܐܫܬܘܐ ܠܟ ܐܠܐ ܐܢ ܐܝܬ ܒܟ ܡܕܡ ܕܐܝ ܠ

As far as he could Gabriel gazed on, and Michael too.
And as far as it is able to venture even the mind too gazed.
The thoughts too extended their impulses to see His place.
He was exalted, went far in; He was hidden
from the disciples and from the angels, from the intellects too,
And from the minds and from the thoughts and from their impulses;
and they were not able to set about to look on Him (to see) how far He was exalted.
Stay behind, O Simon, your Lord has ascended to His exalted place
and as far as you would gaze, you will not see how far He has been exalted.
Stay behind, O Gabriel, because He has been exalted above your legion
and you are not empowered to be exalted after Him to His place.
Rest, O Chariot, and move your wheels to speak,
because you are not allowed by the Hidden One in His place to see His place.
Rest, Michael, O great leader of the heavenly hosts
because you will not reach the high stairs of your Lord.
Rest yourself, O Intellect, because the one who ventures, advancing and leaping, will fall;
so you should not again venture upon the steps which are incomprehensible.
The High Priest[27] has entered into the holy of holies,
with His own blood He will reconcile His Father with humanity. Cf. Col 1:20, Heb 9:14

[27] Cf. Narsai, *Hom. on the Ascension* (PO 40, pp. 167, 175).

ܐܡܐ ܘܐܡܪ ܡܢ ܟܬܒܐ ܩܕܝܫܐ ܀
ܐܡܐ ܘܡܡܪ ܠܡܢ ܐܢܫ ܡܢ ܗܘ ܐܝ ܐܘ: 465
ܐܝ ܫܩܥܐ ܒܟܠ ܙܒܢ ܫܪܝ ܠܘܬ ܀
ܠܟܠ ܗܘ ܠܟܪܐ ܗܘ ܠܐܡܪ ܗܘ:
ܒܟ ܐܚܬܢܐ ܡܟ ܒܠܐ ܐܝ ܒܟ ܐܢܐ ܀
ܟܡ ܫܢܐ ܡܟ ܫܩܥܐ ܡܟ ܙܒܢ ܫܪܝ:
ܡܐ ܀ ܡܢ ܒܫܘܬ ܗܘ ܐܡܐ ܠܟܠ ܀ 470
ܩܡ ܟܝ ܡܡܠܟ ܡܗ ܗܘ ܒܢܝ ܠܐܘ ܘܐ:
ܐܡܐ ܘܐܫܐ ܠܐ ܫܪܐ ܗܘ ܐܡܐ ܠܟܠ ܀
ܩܡ ܟܬܒܐ ܘܐܠܟ ܗܘ ܒܟܝܪ:
ܐܘܠܐ ܒܐ ܒܐ ܠܐܘ ܠܐ ܥܒܝ ܟܝ ܀
ܩܡ ܒܢܒܐ ܐܢܫ ܟܬܒ ܟܬܒܟ: 475
ܒܡܐ ܟܠܐ ܘܠܐ ܒܩ ܟܗ ܘܐܫܪ ܠܐܘ ܀
ܩܡ ܒܡܠܟ ܘܐ ܘܐܟܐ:
ܘܒܟܒܡܬܐ ܘܐ ܒܢܒ ܠܐ ܒܟ ܐܝ ܀
ܩܡ ܟܝ ܐܢܫ ܘܒܢܫ ܩܒ ܥܘ ܢܩ:
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ܒܡ ܘܒܩܒ ܢܙ ܠܐܒܒ ܟܡ ܐܩܐ ܀

He is the offering, the High Priest, and the libation too[28]
and He himself entered so that the whole creation might be pardoned through Him.
That One who descended, ascended, and that One who brought himself low has subdued the heights.
He descended, visited us and ascended redeeming us; To Him be glory.
The end of the Homily on Ascension.

[28] Cf. Bedjan III, p. 259, lines 10–11 (Hom. 78, on the Red Heifer; ET by D. Lane, *The Harp* 15 [2002], 25–42); Bedjan V, p. 158, lines 5–20 (Hom. 155) (Melchizedek is the type of Christ's self-offering); Ephrem *HAzym* 2:2–3,5; *Crucif* 3:10; Narsai, *PO* 40, pp. 166/167 (lines 81–84).

ܐܝܟ ܕܐܡܪ ܒܣܛܪܐ ܕܐܓܪܬܐ ܕܥܠ ܫܠܝܚܐ:
ܐܝܟ ܕܐܢ ܒܪ ܐܢܫܐ ܕܒܥܐ ܠܡܫܬܘܬܐ ܕܝܠܗ
ܘܐܝܟ ܕܐܢ ܒܪ ܐܢܫܐ ܕܒܥܐ ܠܡܫܬܘܬܐ ܕܐܚܪܢܐ 485
ܐܝܟ ܕܐܢ ܒܪ ܐܢܫܐ ܕܒܥܐ ܠܡܫܬܘܬܐ ܕܝܠܗ ܘܐܝܟ ܕܐܢ ܒܪ ܐܢܫܐ ܕܒܥܐ ܠܡܫܬܘܬܐ ܕܐܚܪܢܐ

ܘܐܝܟ ܕܐܢ ܒܪ ܐܢܫܐ ܕܒܥܐ ܠܡܫܬܘܬܐ ܕܝܠܗ.

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